

Millennial Star



Departing Lady Missionaries

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THIS WEEK'S COVER

ON the cover of this week's STAR the lady missionaries of the British Mission who recently departed for America are pictured with President and Sister Brown. Back row, left to right: Zara Sabin, Ida D. Westerman, Rose Mugleston, Dora Call, Verla Ashcraft. Third row: Eleanor Amott, Beryl M. Gardner, Kathryn Baird, Ruby Goodson, Ruth N. Taggart, Marjorie Smith, Mildred Page. Second row: Aloa Dixon, President Brown, Sister Brown, Carol Brown, Louise Matheson. Front row: Marianne Wiscomb, Wilhelmina Stoneman, Marguerite Bushman. See page 584.



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What is God's greatest gift to man? See page 580.

Before leaving Great Britain, the Millennial Chorus gives an account of recent activities and bids farewell to their many friends. See page 586.

A Farewell To Our Missionaries

By PRESIDENT HUGH B. BROWN

“AND as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto



Departing British Missionaries

them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all things must come to pass, but the end is not yet. For nation

shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. . . . And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" (Matt. 24: 3-8, 14, 15)

Accompanying this article is a photograph of the group of missionaries who are leaving these shores for new mission fields. Perhaps never before in the history of the British Mission have so many been called away at one time. Their leaving marks an epoch in British Mission history. It fits in with the signs of the time.

Some have enquired as to whether this is the time foretold by prophecy, whether we may not now look for the great events which are to immediately precede the second coming of the Saviour.

As has often been said in the STAR, the time of His second coming is not known. No man may tell the day or the hour of His coming. Of this, however, we may be sure, that His work which He said would be cut short in righteousness is making great strides. Its effect and influence can hardly be measured. Events which are commonplace to us today would have been miraculous to our fathers. Where they went by handcarts and covered waggon and crossed the ocean by sail-

boats, we not only speed by automobile and steamship and aeroplane, but literally shout our message from the housetops. Millions hear the voice of the elders by wireless.

“Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh.” The withdrawing of the missionaries from these shores and the great world events which make this necessary should be a warning to all of us. While we do not predict calamity, disaster, or the end of the world, we do feel that the saints should not be among those spoken of in the scriptures as heedlessly eating and drinking and being merry. The scriptures say that at the time of the coming of the Son of Man it shall be as it was in the days of Noah, but they who have come out of Babylon who have embraced the truth, and aligned themselves with the forces of righteousness are comparable to the few who listened to the voice of Noah in days of old.

Let those of us who remain here buckle on the armour of faith and in humility extend the realm of our own usefulness. Let us observe the Word of Wisdom, pay our tithes and offerings, attend our meetings regularly—live the Gospel.

The great leader Joshua in speaking to the children of Israel admonished them with the following words: “Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house we will serve the Lord.” (Joshua 24: 15)

The homes of the saints should be altars of worship. The head of each house should call his family together, engage regularly with them in prayer to God for guidance and protection. Religious exercises in the home may in large measure make up for the loss which will be felt by the Church members because of restrictions in public worship, and the absence of the elders. “The home must supply that spiritual underpinning without which human life leads but to shipwreck.”

There is work for everyone in the Kingdom of God. All may not have the authority to administer the sacrament or baptize, but all have the privilege of helping to further the purposes of the Lord, promulgate the Gospel, teach it to neighbours and relatives. Many homes are open to the saints that have not been open to the elders. This affords opportunity for the lay membership of the Church to engage in active missionary service.

Every member of the Church, and especially they who bear the Priesthood, should earnestly and prayerfully strive to be worthy of the trusts and the title belonging to his position. This should be especially borne in mind by the men of the Church who are called into active service. No Latter-day Saint should yield to the temptations which are ever present in army life. Each should set an example to his comrades, and live the Gospel before them that they, seeing his good



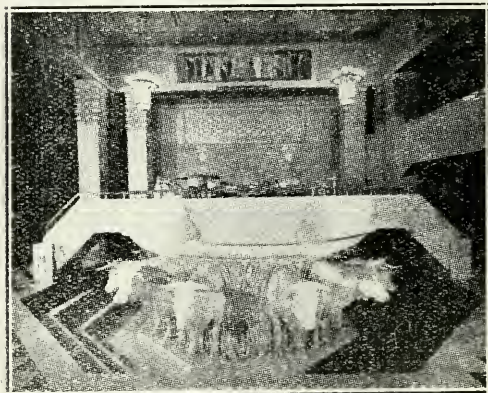
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Converting Sinners Into Saints

By ELDER RULON S. WELLS

Of the First Council of Seventy

IN discussing this topic, "Converting Sinners into Saints," it will be well for me to remind you that this is purely a work of preparation. Salvation itself, which involves redemption from death and the grave and "bringing us back to God," is a work that lies far beyond the power of any man. Only God can save us, but we can prepare ourselves to receive what God desires us to have, namely, Celestial Glory, or in other words, Eternal Life—God's greatest gift to man. Such a gift, however, can only be bestowed on those who are prepared to receive it.



Copyright
Baptismal Font in the Canadian Temple

If this were not the case and men could be admitted into the Celestial Kingdom without being sanctified from all unrighteousness, but simply enter heaven as sinners, the next world would be no better than this and heaven would not be heaven. However, no unclean thing can enter there and hence the absolute necessity for preparation. Obedience to the Gospel of Jesus

Christ provides the necessary preparation.

Our first step is to enter the Covenant with God by which we mutually bind ourselves.

Our part in that Covenant simply stated is to put our trust in Him Whom God hath sent, namely, Jesus Christ, His Only Begotten Son, and walk in obedience to His commandments—and reject him whom God did not send, but permitted to come in opposition with all of his allurements and enticings to sin, his deceptive lies by which he seeks to lead us away from God. All this was done that God might prove us to see if we can qualify ourselves for Celestial Glory. In other words we must first be tried before we can secure Eternal Life.

"Blessed is the man (or woman, let me add) that endureth temptation: for when he is tried, (not before) he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1: 12)

Eternal Life, God's greatest gift to man, the bestowal of which gift constitutes God's part in the Everlasting Covenant, is predicated upon our part also being faithfully kept.

Many people have asked the question: "Why is it necessary to be baptized?" Many years ago a young Methodist minister visited a Sunday School where I was conducting a theological class. The subject of baptism being under discussion, I, as the teacher, laid great stress on the fact that it was positively essential to salvation, and that unless we were born of water and the spirit, or in other words, were baptized in water and received the gift of the Holy Ghost by the laying on of hands, we could not enter the Kingdom of God, and quoted in support of my point the case of Nicodemus.

Whereupon my visitor said: "Do you mean to tell me that baptism is positively essential to salvation? I do not so regard it nor have I ever been baptized and do not intend to be. We have baptism in our church in our infancy, but do not consider it as essential as you suggest. Baptism is merely an outward form of an inward grace."

To this I replied: "Baptism is indeed an outward form of an inward grace—the outward form is a burial in the water, and the inward grace is the remission of your sins; without the outward form, however, you will never receive the inward grace. And why do you say 'merely?' No doubt, to minimize its importance. We regard it so important that unless we are thus born again we 'cannot enter the Kingdom of God.' If this be not so, then the Bible is not true."

The first man to ask this question: "Why should men be baptized?" was Father Adam himself. To this question the Lord gave him a full and complete answer which is recorded in the writings of Moses as they were revealed to the Prophet Joseph Smith.

"Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandments; by the Spirit ye are justified, and by the blood ye are sanctified." (Moses 6: 58-60)

The beautiful symbolism of the Gospel is shown here in great plainness, and it is also set forth in this glorious revelation given to Moses how all things bear record of the Lord both in heaven and on earth. What a flood of light is thrown upon many passages in the Bible which otherwise seem somewhat obscure.

There are many references in the writing of John the disciple whom Jesus loved, that may be cited which have a direct bearing on this subject, but space will not permit the inclusion of them all in this writing. However, there is one of such out-

standing importance that I feel impelled to include it.

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1: 1)

And now:

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1: 14)

Now let me divert for a moment and cite you to the Gospel according to St. Luke, wherein explanation is made of just how "the Word was made flesh and dwelt among us." The Angel Gabriel, who stands in the presence of God, was sent to that matchless Virgin Mary and said unto her:

". . . Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." (Luke 1: 30, 31)

"Then said Mary unto the angel, How shall this be, seeing I know not a man?"

"**A**nd the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1: 34, 35)

Thus is recorded in holy writ how the Word was made flesh and dwelt among us, even Jesus Christ, the very Son of the Living God—the Only Begotten of the Father in the flesh.

And now again quoting from John:

"He came unto his own, and his own received him not.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 11-13)

What was this power to become the sons of God which the Lord gives to them that believe on His name? Surely it was His glorious Gospel, which is the "Power of God unto Salvation." But, are we not already sons and daughters of God? Only partly so. He is the Father of our spirits, but our bodies of flesh and bone are the children of our natural parents, begotten of them in the flesh. Jesus is the "Only Begotten of the Father" in the flesh. But here is the promise made to all who receive Him and believe on Him who are "born of God but not of blood nor flesh nor the will of man," clearly meaning of God in the Spirit when we all lived with Him in His holy habitation before the world was made—the promise that they too may become His sons, (and daughters too, I doubt not) in both spirit and body, and thus become members of His household, His sons and daughters, becoming heirs of God and joint heirs with Jesus Christ in His Celestial Kingdom, but before our bodies of flesh and bone can become His sons and daughters they must be born again.

This again makes plain the words of Jesus to Nicodemus, this ruler among the Jews:

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POETRY

GOSPEL MESSAGE

GLADYS QUAYLE

Vibrant, ringing, down the ages
Comes a message, sweet and clear;
"Peace on earth" 'tis angels singing,
Bringing tidings of good cheer.

While around us tumult rages,
Prophecies are being fulfilled;
Nations strive for fame and power,
Israel's children, beaten, killed.

In the midst of this confusion
God prepares the world for Him
Who once was born in lowly manger,
In a stable cold and dim.

He shall come in all His glory,
Bringing with Him angel bands;
Repent, ye people, heed His story,
Listen to the Lord's commands.

Keep your faith forever burning,
Live your Gospel day by day,
Serving, loving, trusting, learning,
God's in heaven—He'll lead the way.

MY GARDEN

IRENE FAULCONGRIDGE

I've been walking in my garden
Where mem'ry lights the way.
I met old friends and walked with them
Down paths of yesterday.

We talked of all the happy times
And fun that used to be,
Of songs we sang together
In happy revelry.

I found my weeping willow
Still thriving in the sod,
And my sturdy tree of faith and hope
Still growing up to God.

My garden will not fade away
As earthly gardens do,
If I can keep the sunshine in
And my skies forever blue.

THURSDAY, SEPTEMBER 14, 1939

EDITORIAL

A Message To The Saints And Friends Of The Church In Great Britain

WITH the outbreak of hostilities, a complete reorganization of the British Mission becomes necessary. In accordance with instructions issued by the American ambassador that all Americans in Britain return to America as soon as possible, Sister Zina C. Brown and family and seventeen of the lady missionaries sailed on the *s.s. Manhattan* September 1st. Word of their safe arrival in New York has been received.

Before this issue of the STAR goes to press it is expected that one hundred and fourteen elders will sail for America. Thus the missionary force is reduced to a small office staff who, under the direction of the president, will carry on.

We are sure the saints and friends will receive word of this evacuation with sorrow. No one, however, will be as deeply affected by the order as the missionaries themselves. To many it means an early termination of their missionary service; to others, a transfer into new fields of labour; and to all, departure from a land and a people they have learned to love.

Both the lady missionaries and the elders have expressed deep regret. Each would have preferred to stay at his post and carry on.

The decision of the general authorities of the Church to withdraw the missionaries was reached after consultation with the governmental officials. In making the decision the welfare of the saints and of the Church in the British Isles was uppermost in the minds of the presiding brethren.

Neutral nations, and especially friendly nations, endeavour to avoid adding to the burdens or increasing the difficulties of the nations that are involved in war.

Governments Advise Evacuation

BRITAIN, while ever a gracious host, concurs in the opinion of the American ambassador, that visiting Americans could best serve the cause by returning home. As, under the circumstances, they could not render material assistance, their presence here would tend only to increase the difficulty. An understanding guest will always go home when there is illness or trouble in the household of his host.

Thus, the decision to evacuate the missionaries was reached by government and Church authorities not, primarily, to safe-

guard the lives of those concerned, but rather as being the wise and proper thing to do under the circumstances.

The missionary system was instituted in the early history of the Church for the purpose of carrying the message of the restored Gospel to the nations of the world. In addition to being glad tidings of great joy, theirs is a message of warning. The missionaries are travelling ambassadors whose calling is to preach the Gospel. While they have been active in organized branches and districts in assisting to build up the Church, this was not, and is not, their first duty. This responsibility will now rest with the local priesthood.

There are great areas which as yet have not been reached by our missionaries. They who are being withdrawn from the nations which are at war will go to other fields which are at present better suited to the planting of the seed of which they are the sowers.

Lady Missionaries Did Effective Work

WE especially regret the necessity of releasing the lady missionaries. With the arrival of the last group, we reached an all-time high, and had, for a short time, nineteen lady missionaries in the field. These young ladies were very effective and helpful as missionaries. They were able to refute the silly stories of former times regarding the status of Mormon women. They were especially helpful in the branches and districts in assisting the auxiliaries, and in music and chorus work.

And, so we bid bon voyage to them and to the elders who are now returning home or being transferred to other fields. May the time soon come when peace shall again be established and Britain again be visited by the missionaries of the Church.

Perhaps never in its history has the Church received such favourable publicity as during the last few years. Through athletic activities, with lantern lectures, by the exceptional work of the Millennial Chorus, and by means of regular missionary work, the philosophy of Mormonism has been brought to the attention of this nation.

It seemed to us that an era of unprecedented activity and growth was upon us—literally thousands were enquiring into the tenants of Mormonism. We feel that this work has not been in vain. We shall hope to take it up again as soon as changed international conditions make it possible.

In many of the districts and branches, men holding the priesthood have been called to serve their country. It thus becomes necessary for those who remain to carry on. Reorganization will be effected as rapidly as possible. In the meantime, we trust the saints will hold their meetings regularly, respond promptly to calls that may be made of them to serve, and be faithful in the observance of the requirements of the Gospel. In this way, they will be able to achieve a peace of mind and a calm and quiet courage which comes to the hearts of men when they are faithful to the best they know.

—HUGH B. BROWN

Chorus Review

By ELDER DOUGLAS H. BRAMMER

HUMBLY beginning three years ago with four members, the Millennial Male Voice Choir, or the "Chorus," as the group is affectionately called by missionaries, saints and friends, has today become an important part of British Mission activity.

With the idea that "music is a universal language" which all men understand and appreciate, they began seeking engagements. At first these came only in the form of parties, socials and church gatherings, and gave little or no opportunity to reach non-members. But each performance brought added confidence and determination. Saints and friends of the British Mission are well acquainted with the further successes of the Chorus in cinemas, variety programmes, etc., in addition to their work during conferences and at other gatherings of the saints.

Their last success, which provided a fitting finale to their work in Britain, was at the Trinity Church, Glasgow, where the Chorus and Scottish District elders took charge of the evening service. Elder Hugh C. Brown arranged the programme with Rev. H. S. McClelland, head of the church. People of note from all over the world have spoken at this church, which invites an outside speaker to take charge once a month. President Brown had been scheduled to speak but was unable to come.

Elder Lowell M. Durham, Chorus leader, and Elders Jack H. Adamson and Paul L. Badger of Scottish District spoke on the theme, "World Fear and World Friendship."



Appreciation

ON behalf of the Chorus and the members and friends of the Church in Great Britain, the STAR takes this opportunity to extend an expression of appreciation to Elder Lowell M. Durham, conductor of the Chorus for the past year.



Elder Durham

On his advent into the mission field Elder Durham was assigned to the Millennial Chorus. Acting as publicity director for the most part of his first year he was able to make many new friends for the Chorus. In September, 1938, he was made conductor of the group and the many successes of the past year have been due largely to the high standard of performance that he has been able to bring forth from the organization.

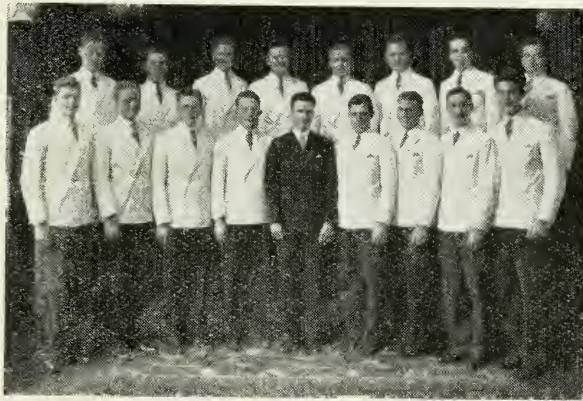
It is with reluctance that we say farewell to Elder Durham as he leaves the mission field in Great Britain. He takes with him the love and respect of all whom he met as he returns to his home.

The evening was given over to peace and good-will with the view of more firmly cementing the bond of friendship between Britain and America.

An interesting custom of the Trinity Church is that the congregation is encouraged to applaud to show their appreciation of the programme.

Rev. McClelland gave some splendid views on tolerance, also mentioning that he had visited Salt Lake City and worshipped in the Mormon Tabernacle. He greatly enlightened the audience with stories of the hospitality and sincerity of the Mormons he had met while there and since. The tolerant attitude of both him and his congregation is best expressed in their own motto, "In things essential, unity; in things doubtful, liberty; in all things, charity." After the meeting a good deal of information about the Church and its missionary system was given out in answer to questions of newspaper reporters and others. Rev. McClelland told the Chorus of such famous people as Sir Oliver Lodge, Lord Tweedsmuir, Professor Julian Huxley, J. B. Priestley, A. J. Cronin and Lord Baden-Powell who have also been guests at this church.

Prior to this engagement the Chorus had spent a successful four weeks in Aberdeen. There they gave concerts at the Beach



The Millennial Chorus

Ballroom and the Capitol Cinema, and also gave several charity performances, some of which aided a fund being raised for victims of an accident which occurred during their stay.

As evidence of their versatility the group staged a basketball dem-

onstration for the Linksfield National Fitness Council.

A free concert in the Music Hall climaxed the work in Aberdeen. Over two hundred people were in attendance and many others were turned away.

Before leaving Britain we wish to express our thanks and appreciation to all who have aided the Chorus in any way. Some of us will return to our homes and others to mission fields elsewhere. Until such time as the voice of the Millennial Chorus can again be raised in Great Britain we say farewell. God bless and protect you people whom we have learned to love. Though we may not return in person, our thoughts will return constantly and our spirit shall sing again in the voices of those who will carry on when the Chorus returns to Britain.

“This Night, Thou Fool”

By P. K. EDMUNDS, M.D.

FROM THE IMPROVEMENT ERA



THE telephone rang again. From the shower room Bill Turner stuck his head through the half-open door as Mrs. Turner came into the hall. “Shall I answer it, dear?” she asked. “Yes, please,” then he added as an afterthought, “and if it’s Brother Evans wanting me to go branch teaching again, tell him I’m out.” “But, dear, what if—?” The telephone rang again and Mrs. Turner answered it. “Yes, Oh, yes, Brother Evans . . . Fine, thank you . . . Why, he’s—busy.” . . . A pause . . . “Yes, you see, it’s the end of the year and those office

reports.” . . . Another pause . . . “All right, thank you, Brother Evans; I’ll tell him. Goodbye.”

“Wha’d’ he say?” asked Mr. Turner, coming out into the living room, hat in hand.

“He said he’d go alone; that he was sorry you had to work so hard and hoped you’d soon get some rest.” “Sensible man, Evans. Most of ’em go telling you how to run your business and tell you you’re going to hell if you happen to miss a meeting or two. Well, so long. I’ll be home kind of late, I guess.”

Mrs. Turner suppressed a desire to remonstrate further with her husband. She had futilely tried many times to persuade him that their lives would be much happier were he to divide his time more equitably between Church work and the business of making a living. Bill had recently been rapidly climbing the ladder of success in his business but she couldn’t help feeling that he was borrowing rungs from the ladder of happiness to do so. Happiness which comes only from that service which is born of love, and which is not—nor can be—measured in pounds, shillings and pence. At the office Bill Turner hesitated. Something unusual had caught his eye. Across the street a new sign hung on the door of the corner church and emblazoned on it were the words,

ANY MAN WHO IS TOO BUSY
TO SERVE GOD IS—TOO
BUSY.

He read it and re-read it: then, with a shrug fitted the key into the door and closed the door behind him.

It was, as usual, recently, many hours before the door opened again and Bill Turner stepped out into the late night. But tonight he had accomplished little work. His mind just hadn’t seemed to function, and the sum of each column of figures seemed to be expressed in two words—TOO BUSY. At first, Turner had tried to cast the words out of his mind and prodded himself in an effort to keep pace with his usual alacrity in

turning out reports; work which had won for him praise from his employer and one promotion after another. Stimulated anew each time, Bill redoubled his efforts and put in more and more overtime, curbed more and more his Church work, spent less and less time at home, more and more time at the office. He had prided himself on being successful and frequently became angered because his wife was "narrow" and "couldn't see anything but Church work." Of course, it was a good thing and had to be done. But so was the business of earning a living, and once he was "on his feet" he'd be able to take things easy; and then he could devote more time to the Church. This, he told himself, he would surely do—and believed it. To bolster his belief he would often recount to himself that he had already rendered a singular service to the Church in filling a long-term mission, and surely the Lord would excuse him if now he turned his efforts towards making himself and family socially secure.

But God loved Bill Turner, loved him enough it seemed to intervene—this night—before it was too late. And Turner lived eternities in the few hours spent that night in the office. The Battle of the Ages was fought again in his mind: Satan fought and his angels, and Michael fought and his angels—and prevailed. Into Bill Turner's mind came the climaxing thought as he recalled the parable of the rich man, "Thou fool! This night . . ."

This night Bill Turner had been born anew. It was a dark night but across the way the flickering arc light still illumined the church door. Turner paused to read again the words,

ANY MAN WHO IS TOO BUSY
TO SERVE GOD IS—TOO
BUSY.

"Too busy," he repeated. "I could make that more emphatic," said Bill aloud. "But then," he added, with a little laugh, "that would be swearing."



s.s. ATHENIA

In response to many inquiries, the STAR is pleased to report that there were no missionaries aboard the *s.s. Athenia* which was sunk at the outbreak of hostilities.

HEADQUARTERS CHANGE ADDRESS

MEMBERS and friends of the Church in Britain and abroad should note that the headquarters of the British Mission are now 149 Nightingale Lane, London, S.W.12 instead of at 5 Gordon Square, London, W.C.1. The new telephone number is Battersea 4510.

A FAREWELL TO OUR MISSIONARIES

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works, may be led to investigate and be blessed by the truth.

The changed conditions brought about by the war will require many adjustments, some sacrifices, some losses. We must not, however, look upon this as an occasion for despair but rather a challenge to greater effort.

Be loyal to king and country, be loyal to the truth as you know it—be true to yourselves, obedient to the Gospel and faithful to the covenants you've made. "Loyalty is a force, not a sentiment—a course of conduct, not a creed." It means being with, not merely for. Let it be in the Church as it is throughout the country—they who remain take the places of those who are called to serve elsewhere. Close the ranks and carry on with faith unabated—with hearts that are unafraid.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25: 1-13)



CONVERTING SINNERS INTO SAINTS

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" . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5)

In this way only may we become the begotten sons and daughters unto God in the flesh through Jesus our Lord.

Keeping always in mind the objective of "sanctifying our souls from all unrighteousness that they may be prepared for the Celestial Glory" let us now briefly consider the immediate effect of taking this first step: We make available to us the atoning blood of Jesus Christ, bringing to us a remission of all our sins which is afterwards sealed upon us by the bestowal of the Holy Ghost which is the "Spirit of Truth" leading us into all truth and filling our whole beings with its light from the crown of our head to the soles of our feet.

How glorious! Thus shall we be prepared for Celestial Glory.

From the Mission Field

DEPARTING MISSIONARIES

The following were honourably released on Wednesday, August 30th:

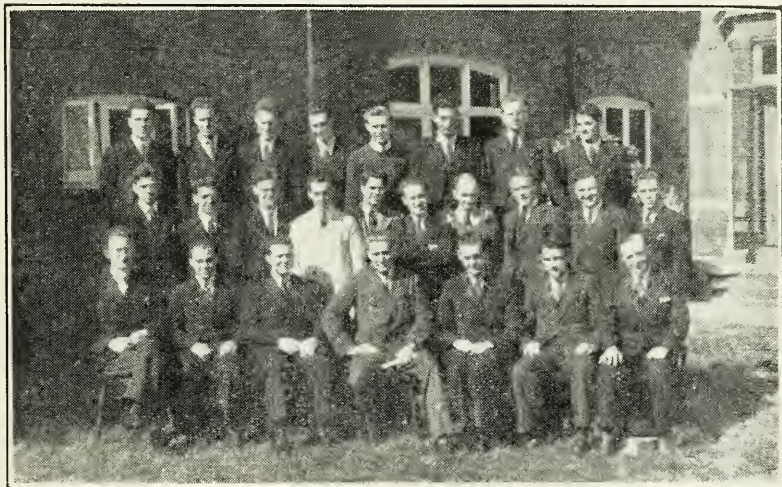
Elder Hugh C. Brown, who has laboured in Scottish District and in the British Mission Office, where he was circulation manager of the *MILLENNIAL STAR*, will return to his home in Salt Lake City, Utah.

Aloa Dixon, lady missionary, who has laboured in Scottish, Hull, and Manchester Districts; and in the

British Mission Office, as Mission Primary supervisor, will return to her home in Phoenix, Arizona.

Louise Matheson, lady missionary, who has laboured in Leeds District and in the British Mission Office as corresponding secretary, will return to her home in Salt Lake City, Utah.

Marjorie Smith, lady missionary, who has laboured in Nottingham, Sheffield and Newcastle Districts, will return to her home in Ogden, Utah.



Missionaries Released September 9th, 1939

The following were honourably released on Saturday, September 9th:

Elder John R. Briggs, who has laboured in Leeds, Sheffield and Hull Districts, will return to his home in Carey, Idaho.

Elder Robert B. Buchanan, who has laboured in the Millennial Chorus, serving the past several months as president, will return to his home in Salt Lake City, Utah.

Elder Thornton Y. Booth, who has laboured in Leeds District and in the British Mission Office, where he was associate-editor of the *MILLENNIAL STAR*, will return to his home in Provo, Utah.

Elder M. Floyd Clark, who has laboured in Leeds District; in the British Mission Office, where he was circulation manager of the *MILLENNIAL STAR*; as mission Sunday School superintendent; and in the Millennial Chorus, will return to his home in Georgetown, Idaho.

Elder Scott R. Clawson, who has laboured in Nottingham and Norwich Districts, and in the Millennial Chorus, will return to his home in Salt Lake City, Utah.

Elder Lowell M. Durham, who has laboured in the Millennial Chorus, being conductor for the past year, will return to his home in Salt Lake City, Utah.

Elder Karl G. Esplin, who has laboured in Scottish and Bristol Districts and in the Millennial Chorus, will return to his home in Shelley, Idaho.

Elder Irwin Foster, who has laboured in Norwich, Newcastle and Leeds Districts, being supervising elder of the last named, will return to his home in St. George, Utah.

Elder Lee L. Frodsham, who has laboured in Hull, Sheffield and Manchester Districts, will return to his home in Brigham City, Utah.

Elder Byron A. Howard, who has laboured in Manchester, Newcastle and Nottingham Districts, being supervising elder of the last named, will return to his home in Huntington, Utah.

Elder J. Allan Jensen, who has laboured in Nottingham and Irish Districts and in the Millennial Chorus, will return to his home in Salt Lake City, Utah.

Elder C. DelMar Kearl, who has laboured in Newcastle and Liverpool Districts, will return to his home in Preston, Idaho.

Elder A. Lucian Lewis, who has laboured in Sheffield and Birmingham Districts, being supervising elder of the latter; and in the British Mission office, where he was executive secretary of the Y.M. M.I.A., book store manager and chairman of the B.M.A., will return to his home in Douglas, Arizona.

Elder Max W. McKeon, who has laboured in Bristol and Manchester Districts, being supervising elder of the latter; and in the British Mission Office, where he was mission Genealogical supervisor and recorder, will return to his home in Los Angeles, California.

Elder John W. Palmer, who has laboured in Newcastle, Birmingham, Sheffield, London and Manchester Districts, will return to his home in Grantsville, Utah.

Elder Francis A. Patterson, who has laboured in Norwich and Scottish Districts, being supervising elder of the former, will return to his home in Carey, Idaho.

Elder Carlos A. Phillips, who has laboured in London and Leeds Dis-

tricts, will return to his home in Twin Falls, Idaho.

Elder Dean E. Smith, who has laboured in Manchester, Nottingham and London Districts, will return to his home in Richmond, Utah.

Elder Benjamin K. Wallace, who has laboured in Birmingham and Irish Districts, will return to his home in Salt Lake City, Utah.

Elder Don R. Watkins, who has laboured in Bristol District, where he was supervising elder, will return to his home in Provo, Utah.

Elder Don R. Wheelwright, who has laboured in Birmingham, Welsh and Irish Districts, and in the Millennial Chorus, will return to his home in Ogden, Utah.

Elder Mark Hammond, who has laboured in Manchester, Norwich, Nottingham and Sheffield Districts, being supervising elder of the last named, will return to his home in Monticello, Utah.

Elder Stanley W. Glass, who has laboured in Welsh and Hull Districts, being supervising elder of the latter, will return to his home in Downey, Idaho.

Elder William J. Seare, who has laboured in Irish District and in the Millennial Chorus, will return to his home in Salt Lake City, Utah.

Elder John A. Shaw, who has laboured in Sheffield and Irish Districts, being supervising elder of the latter, will return to his home in Ogden, Utah.

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DOINGS IN THE DISTRICTS

Irish

A baptismal service was held in Belfast Branch Hall on Monday, September 4th. Kathleen Ellison was baptized by Elder John A. Shaw and confirmed by Elder J. Allan Jensen.

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London

At a baptismal service held in South London Chapel on Monday, September 4th, Sadie Williams was baptized and confirmed by Supervising Elder Max W. McKeon of Manchester District. Elder Robert G. Hodson delivered a short address.

PERSONAL

BORN — To Clifford and Mary C. Hartley, a son, seventh child, on

Sunday, September 3rd, at Burnley. Both mother and child doing well.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

All meetings begin at 6.30 Sunday evenings unless otherwise indicated.



- Aberdeen:**
West Front Room,
Music Hall,
Union Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
Darnley Street Chapel.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Guisborough:**
L.D.S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road.
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L.D.S. Hall,
36, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.